

DOCTRINAL PAPERS.

BACCA LAUREATE SERMON OF PRESIDENT CUMMINGS,
Preached at the College Chapel, Middle-
town, June 21st.

LUKE ix. 2: "And He sent them to preach the kingdom of God, and to heal the sick."

The context contains full directions given by Christ to His representatives, the disciples—directions to do practical work, to cure leprosy, to heal the sick, to cast out devils, to raise the dead—four evils connected with sin. He assured them that they should be aided by His presence.

The highest exemplification of religion is in good works. Perhaps such a statement may seem unnecessary, but history shows us that there have been grave errors in connection with this doctrine. Emotion has been made the prominent element of religion. The great inducement held out to men to lead them to Christ, has been the greater pleasure and satisfaction to be derived from His service. Yet, how poor and pitiful is such a representation of the religion of Christ! And more unworthy still, that which connects with the house of God mere aesthetic culture, and makes much of the manner and mode of the teaching—as if in that gospel which comes to be the hope of mankind such considerations could occupy more than a secondary place!

Others have gone to the other extreme and indulged in speculations which they have dignified by the holy name of religion. There are difficult subjects, fit for the investigation of the highest genius; but no man may take this abstract study and consider that he is in any proper sense of the term manifesting religion. While all this is important, the pitiy based on it is unusual and impractical.

Formerly, the highest manifestation of religion was thought to be shown in sacrifice, asceticism, bodily toil, and pain. Yet we know that in this very life there was an attraction which lured men to it. In the pursuit of wealth and honor, men do ten times more than is required by religion, yet worldly sacrifice differs utterly from that of religion, since it possesses no element of humility.

One illustration of the separation of practical goodness and religion, is found in the fact that men often think they must abandon their callings to become Christians. Paul said not so; he exhorted all to serve God, in whatever place they were. There are callings in which no Christian man can engage; but they are only such as no man ought to engage in. Some callings bring with them special temptations, but let us remember that strength proportioned to trial is promised by God. No man should complain that his calling limits his powers. The fault is not in his calling; it is in himself. God has not given to the ministry alone the honor of the salvation of the world; it is not its special privilege to proclaim God's truth; every man is to do it. With some men results are more apparent than with others; the sowers are more than the reapers. But the patient toiler, who scatters the seed which brings forth fruit that another gathers, shall in the day of God have his work as much honored as he whose ministry has given him more of visible success.

If the pulpit took its illustrations from trade, fastidious men would doubtless think it unseemly, for many have one set of rules for Sunday, and another for week-days. And from this idea comes the general distrust which is felt in commercial life. Men dare not go into strange cities, and deal in unfamiliar goods to any extent, for the idea of absolutely just dealing on Christian principles does not underlie the ordinary transactions of life. It ought to, for certainly there is nothing upon which religion may not be brought to bear.

In affairs of State, again, many men entertain different ideas in their Church relations from those which rule over them in common life. Under party bondage, men of acknowledged Christian character will support for office those whose principles they know are not sound. They will be indirectly connected with the vilest actions, where politicians try to beg, buy or steal votes. It is said that these things are separated from religion. There are dead issues, about which this same thing used to be said. Who now is offended by a mention of the deep wrong of slavery in the pulpit? Yet on what principle was such reference formerly wrong, and now right?

It is certain that God's law is the only standard of right; and, moreover, that all the acts of men are to be judged by that law. All the actions of men have a moral character. Where was ever any reason or sense in the dogmatism that spoke of certain callings as having no underlying morality? What principle is there which has not a moral principle underlying it? Take the tariff, for instance; a proper tariff implies justice, and this implies an immutable law of God.

It is because of this separation of religion from practical life that our country occupies the unfortunate position in which she stands to-day. Who does not feel that when men of any character are connected with public life, there springs up around them a secret distrust? Investigation after investigation has shown that men, after obtaining positions of trust and profit, make use of those positions for private gain. It all comes from the fact that preaching and practice are not directly associated. We see it in our late conflict. Men who were in high position, who had sworn to support the constitution, were for months, and even years, plot-

ting treason. Yet they were no worse than the men who were trying to make capital by shouting patriotism.

I hold that this separation in business and politics is encouraged by a want of absolute sincerity, of harmony between profession and practice everywhere. And this lack of harmony begins in the Churches. There is a profession of belief which is not meant; there is a Church covenant which binds men to a life of peculiar devotion, and to the observance of certain principles; and yet this covenant is continually and openly disregarded. This is not bringing real principle into every-day life, what makes religion a by-word to the scoffing sceptic. The remedy is, to put less in the creed; and we are heartily sorry that one great Church ever departed from the time-honored principle of requiring only a desire to seek and serve Christ evidenced by good works.

We hold to a religion of works. We say that faith is only a consideration. When it comes to practical life, what is the worth of the faith of that man which consists in mere prating about his joy or his grief, if it does not lead him to stand up in a manly fight against sin and wrong? There was a time when it was necessary to lay stress upon the power of faith; but that time has passed. Even the strong men who advocated the great doctrine of justification by faith, carried it too far. Luther said, "no man can lose his salvation; no man can damn a man, save unbelief alone." What pernicious heresy is this! Yet, how common it is to glorify God as having all the power, while we are willing to let Him have all the glory, if He will let us go in a dreamy way, keep all our money, and do as little as possible. Rather than this dreamy, sleepy faith, I would have any other. Why, I would rather have the faith of a Romanist, and trust to fasting, than this; I would rather stand in the desert and cry, "there is one God, and Mohammed is his prophet;" I would rather throw myself under the wheels of the car of Juggernaut than to a dead form like that which is too often cherished in Protestantism.

The true way to exemplify religion is to work. How many are there under the shadow of our great city churches, who never hear the gospel? There are a few men sent out to work among them, but they are like farthing candles in Egyptian darkness. These Churches are suffering because this work is not done. It could be done; it will be done. Fifty years hence the Christians will look back and wonder that they could come into crowded, costly churches, and go home and complain that they had not been fed. They come dispirited and wearied by six days of business, and expect to be aroused to the same interest that they feel in their pursuit of wealth and honor. If men want to relish the food of the gospel, let them go out and feed some one else. There are societies whose object is to furnish proper entertainment—to assure their members that if they are taken away their families will be provided for. We do not now complain of these societies; but they ought to be unnecessary to the Church. The Church should not only secure to its members abstract truth, it should provide for the cure of diseases of the body as well as those of the soul. It is a matter of regret that Christianity has not done this. The Church ought to lead in every just reform. Yet, is it not true that most reforms come from those who are not connected with the Churches? Look at the anti-slavery cause; is it not matter of regret that so much of this great work was done out of the Church? Look at the temperance reform. Does it not relate to the wants of man? is it not a State principle? Let no man dogmatize about moral questions on the one hand, and political questions on the other hand. Wherever there are wants of the soul or body shall come the Christian's place.

Are we not told that the introduction of such questions into the Christian Church will introduce strife? Better strife than deadness; better forty live Churches than one dead one. We look to the time when the Church of the future shall meet this want—when all woes of the soul or body shall come under Christian influence. If we ever meet the practical infidelity of to-day, we must go out to make known the practical power there is in the religion of Christ to meet wants which practical men can see, as well as those mystical ones which they profess themselves unable to discern.

And now, dear brethren, what can I do more than to urge upon you the principles which I have striven to unfold. My highest wish for you is that you may be Christians in deed as well as in word. I know the high aspirations, the longings for high place and position. Not by a single word will I strive to repress these high desires. But it is too often happens that in this world labor is not given where most labor is needed. It is for you to decide whether you will choose only the showy and remunerative positions of the Church to worldly conformity, or the mere mention of holiness is offensive, as described by Dr. D. C. Curry in an editorial on "Ministers and Worldly Anomalous." (See a recent No. of *Christian Advocate*.) Speaking of the obvious tendency of both the ministry and laity of the Church to worldly conformity, he says, "the influence of a popular, but emasculated theology, working out its legitimate results in producing an abortive form of conversion and of life—Christians in arts of industry and commerce, Christians in politics, Christians everywhere. But to meet this call you must be willing to toil and suffer—to look for reward not here, but hereafter. Let me urge upon you, then, a sound, practical idea of Christian life. Make not the mistake of confounding real religion with aesthetic and moral sensibility, and with

that natural admiration and reverence which every man of culture and taste must possess.

If you looked only for reward in this life, in this world, where corruption is so rife, where high places are gained by intrigue and bribery, then indeed I am not sure but you might gain most by casting aside your faith. But, brethren, is that success worth its cost? Is it worth your manhood? Is it worth your self-respect? Is it worth the loss of the esteem of all the true and the good—the soul's calm sunshine and the smile of God's approval? Remember, too, the bondage which such success imposes—the subserviency to intrigue and the arts of baser men. Remember the estimate which you yourselves put upon men who win success at such a price, and then tell me if it is worth all this? No! I exhort you to preserve your self-respect. If you cannot gain position save by such arts, let position go; be humble if you must be humble, die if you must die, with your names unwritten in the records of earth, knowing that they are enrolled in heaven.

Such a life requires, indeed, the noblest, truest self-sacrifice; but life is short, eternity is long. Think of eternity; think not of life. You stand at a turning point in your lives. You look back over a pleasant past. Some differences, indeed, you may have had, some wounds that may have left their scars; but let me exhort you now by the highest Christian manliness to forget all these things. Part with kindness; clasp hands with heartiness. Look in each others' eyes with love, for you may never clasp each others' hands, or look into each others' eyes again. And part with kindness toward your instructors also. Wrongs you may have had. But standing here, perhaps for the last time as the representative of those instructors with whom you have been associated, let me assure you that no intentional injustice has ever been done to you—no unkindly feeling ever cherished toward you. And as you go forth, remember, too, the Alma Mater you leave, the college founded by prayer and for the public good. As you go away, let your heart stay here. God bless you! God bless you. Act well your part, and when your name is starred in the lists of your Alma Mater, may it be starred in the list of heaven.

MISCELLANEOUS.

ENTIRE SANCTIFICATION.
MR. EDITOR:—The statement of Brother W. in the HERALD of the 14th ult., that "the more mention of the subject of entire sanctification in some of our Churches is exceedingly unpleasant," is doubtless literally true. But I am convinced, by long and careful observation, that the dislike manifested by many Methodist Christians to the presentation of the blessed doctrine and experience of Christian holiness, from the pulpit and in our social meetings, is not, as he assumes, mainly attributable to the defective lives of some professing the higher Christian attainment," but to a radical defect either in the theology or experience of the objectors and complainers.

The members of some of our Churches who are unpleasantly affected when the two beautiful words, "entire sanctification," are pronounced in their hearing, may properly be divided into three classes, namely:—

1. Those who are misled by their religious teachers respecting the Bible theory of Christian experience and attainments. And there are many included in this class, especially in some of our New England States. Count Zinzendorf's heretical views of regeneration and entire sanctification are quite popular with some of our pulpit teachers. Like priest like people.

2. Those who, in the infancy of their Christian experience, practically ignore the apostolic injunction to leave "the principles of the doctrine of Christ, and go unto perfection." Many Christians who, notwithstanding the dawnings of their spiritual life was clear and satisfactory, have, through failure to recognize and obey this positive direction of divine authority, unintentionally and almost imperceptibly so far backslidden as to dim the joyful witness of their heirship to God. All writers in regard to the spiritual status of our Church agree that there are hosts of this class of Christians within the fold of Methodism.

Now, however orthodox they may be in their views of the doctrine of holiness, it is a feature of the gospel which, when faithfully preached, stirrs the hearts of delinquent Christians with unpleasant emotions. And it is perfectly natural that it should be so, as it reproves their unfaithfulness, and earnestly urges them to act up to the full measure of their responsibility as believers in a perfect Christian manhood, against which their hearts rebel.

At half past six there was an open-air meeting in the grove back of Fisk Hall, where the New England Conference held a session, in 1827, and Father Taylor and Wilbur Fisk preached. This second service held there this summer, was delightful. The birds sprinkling their evening notes down upon the sun hastening to its setting, and pouring beams of pure golden light through the trees, the holy calm of the place and day—all these impressed us, and made that gathered company of citizens and students feel that God was there. A short praise-meeting, followed by prayers and remarks, and a few closing words from Drs. Peirce and Warren and the pastor, made up this closing and beautiful service of anniversary Sunday.

Monday morning at eight began the examinations, which continued through the day and half of Tuesday. The classes, as a whole, stood the fire of questions from the committee well.

Monday evening Rev. Henry W. Warren delivered the address before the alumni, on the "sources of man's power over man." He drew together a large company.

Tuesday afternoon came the prize times, Simon the sorcerer, they have neither part nor lot in this matter; they are still "in the gall of bitterness and bond of iniquity;" they have not yet even begun to compass the first principles of the gospel—repentance, faith, justification and regeneration. How, then, can they hear the great and grand subject of holiness presented without feelings of repugnance?

In closing, permit me to say that I have so many times heard and read the false assertion, that the chief cause of the opposition to the inculcation of the doctrine of holiness and the testimony of those who enjoy it, is the imperfection of the lives of some who profess to be interested in the subject, that I have been constrained to furnish the thoughts contained in this paper for publication. M. DWIGHT. Chelsea, June 30, 1874.

THE OTHER SIDE.

MR. EDITOR:—My old friend and classmate, Kelsey, has freed his mind pretty fully on the delinquency of the visiting committee of Boston University, especially on those representing contiguous territory. That means you and I. You are abundantly able to speak for yourself; I will attend to the other.

Boston University, I have been led to believe, was quite an institution, covering quite a number of schools and departments, spreading over an expanse of territory from Rhode Island to Boston, and in its anniversaries covering a month at least. Now, when and where was I wanted? I guessed it would certainly be at the School of Theology. I expected, after the analogy of similar institutions, it would be at the college of Liberal Arts; I thought possibly it might extend to even other "professional schools." And as I was foolish enough to suppose some one would inform the visiting committee when and where they were wanted, I could not leave very necessary duties to travel more than one hundred miles to simply find I was out of place.

I felt, too, that some one would take notice enough of the authorized committee to send them a short note to that effect. I exceedingly regret my non-attendance at the late examination of the School of Theology, on my own account. I have for several years wished to thoroughly inspect this institution, and counted it one of my special blessings to be present for the first time on this committee for this year. I waited for the summons, however—as I should probably do again.

Let the proper officers send word to the committee, or let the original appointment be more definite in character, and the committee will be on hand and do their full duty.

GEORGE WHITAKER.

WESELIAN ACADEMY.

The anniversary exercises of the Academy really began with the Harlan declamation contest on Friday evening, at Fisk Hall. Mr. Wm. A. Harlan, son of Senator Harlan, during the year offered a prize in declamation to the classes of the first and second years.

The speaking was good, and the award was made to Miss Edith Hempstead, of Wilbraham, daughter of Chaplain Hempstead, who finally rendered "Curfew Must not Ring To-night." Miss Carrie Merrill, fourteen years old, dressed as an old lady, made everybody laugh as she spoke the worthy dame's protest against "The New Church Oratorio," and came near bearing off the prize.

Sunday broke beautifully over Wilbraham. After the love-feast in the chapel, a large congregation gathered to listen to the baccalaureate sermon by Rev. M. Hulburt, of Trinity Church, Springfield, which was founded on Is. xxvii. 1, 2. It was a forcible, eloquent and appropriate presentation of his theme, "the true foundation of character."

At half past two a large congregation again gathered for the Sunday-school anniversary, when Dr. B. K. Peirce gave an address, founded on Ps. cxvii.

and closed his discourse when every one was wishing him to go on. The next speaker was—well, who do you think? Hon. Chan Laisun, of Springfield. He pressed home the question, "What think ye of Christ?" It was to say the least, a novel sight—China preaching to America. Had Parson Murray been there, and listened to his pronunciation of Greek made strange sounds in our old-fashioned ears. Miss Bullard's class in algebra also did themselves and their teacher credit. The class in English analysis, by Miss Harriman, was very deficient—only two or fair exceptions.

These are all the classes to which we listened. From the appearance of these, and from information from other reliable sources, we are led to conclude that the training for the course has been unusually thorough and critical, and all the advance that could have been reasonably hoped had been made—that the teachers have labored earnestly and understandingly—and the result is success.

The present board of teachers, we understand, will be retained during the coming year. The trustees have added ten young men to the Board of Trustees, and have ordered some very necessary improvements on the buildings and about the grounds. They have also ordered an enlargement of the courses of study, establishing two new departments, an English scientific department and a Normal training department, with the same curriculum as the State Normal School, whereby teachers can receive their literary and professional training at the same time and place. The commercial course is to be enlarged to a full department.

Solemn and interesting memorial services were held on Monday afternoon,

chiefly in reference to the lately deceased Clarence D. Wyat, a member of the class of '73, and Hezekiah Bean, a prominent and liberal resident trustee, who died recently.

The annual address by Mark Trafton, on the "Social Status of Woman," although a well-prepared and finely delivered effort, and saying all (and saying it well) that could be said on that side of the question, was sharply criticized, as not being up to the present status of public sentiment.

Tuesday afternoon Rev. O. H. Jasper, D. D., delivered an address before the Theological class, that was full of good things—so much so, that if we could have seen a few more Methodist ministers around, we should have been led to believe that we were in an annual Conference, and the Bishop was addressing the class for admission into the Association for one of his happiest strains.

Wednesday was Commencement. Thirteen themes and orations were presented, exhibiting talent, and careful preparation. The number of pupils who have been in attendance has been less than corresponding terms, and such has likewise been the case with nearly all our schools.

With the new arrangement, and additional departments, the school takes a new departure, and with its enlarged facilities can hardly fail of success. The school is centrally and beautifully located, and, with its efficient and accomplished corps of teachers, should command not only the patronage of its own denomination, but of the general public.

After the presentation of the address by Rev. Henry W. Warren, delivered the address before the alumni, on the "sources of man's power over man." He drew together a large company.

Tuesday afternoon came the prize

declamation exercises of the junior class. Till last year there was but one prize for both ladies and gentlemen. The gentlemen felt that the young ladies, won the susceptible hearts of the committee too often; and so, to save a war of the sexes, two gentlemen—Warren T. Adams, esq., of South Boston, and Henry W. Phelps, esq., of Springfield, generously established three prizes—one for the ladies, and two for the gentlemen, of \$40 in all, and R. R. Meredith, of Springfield, added another, of \$10, for the ladies.

Anne B. Coomes, of Longmeadow, and Miriam M. Tucker of Amherst, were the first and second ladies' prizes respectively; and George D. Huling, of Jacksonville, Fla., and Duane N. Griffin of Granby, Conn., were the second and third gentlemen.

In closing, permit me to say that I have so many times heard and read the false assertion, that the chief cause of the opposition to the inculcation of the doctrine of holiness and the testimony of those who enjoy it, is the imperfection of the lives of some who profess to be interested in the subject, that I have been constrained to furnish the thoughts contained in this paper for publication. M. DWIGHT. Chelsea, June 30, 1874.

to Dr. Cooke's successor, but adjourned to meet at the call of the president of the board. In view of recent losses by fire, and the gale of more than a year ago, the board are taking measures to provide for this loss, and also remove the debt of \$20,000, and leave the whole property unencumbered. The committee on examination recommended the addition of a normal department for the theory and art of teaching; also, that more prominence be given to the modern languages; and they intended to have included in their recommendations a *gymnasium*, which is sadly needed and greatly desired, by the students themselves, and by all lovers of proper physical culture among the young; and it is to be hoped that some friend of the Academy may be found who will generously provide for this want, which has been felt and deplored so often, especially since this has become so common a feature in our schools and academies.

This institution has been steadily rising through these 50 years of its existence at Wilbraham; let our motto still be, "second to none."

T. W. B.

N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE.

The annual examination and anniversary exercises of this institution were held at Tilton, June 11-17. Revs. A. C. Hardy and O. Cole, and E. Thompson esq., of Lebanon, of the Committee appointed by the Conference, were present. Rev. L. P. Cushman, resident pastor, according to custom, acted as chairman.

HERALD CALENDAR.

Clarendon Dis. Min. Assn., Clarendon, July 21, 22.

Norwich Dis. Min. Assn., New London, Oct. 5-7.

CAMP-MEETING CALENDAR.

International Camp-meeting, at Round Lake, N. Y. (holding two weeks),	July 8
Maine State Camp-meeting, at Richmond, Me. (to continue eight days),	Aug. 4
St. Paul Camp-meeting, I Aug. 4 to Aug. 10	Aug. 4
Yarmouth Camp-meeting, Aug. 11 to Aug. 18	Aug. 11
Orchard Beach Camp-meeting, Aug. 12 to Aug. 19	Aug. 12
Lake Winnipesaukee Camp-meeting, Aug. 17 to Aug. 22	Aug. 17
Hamilton Camp-meeting, Aug. 18 to Aug. 26	Aug. 18
Martha's Grove Camp-meeting (Frye's), Aug. 24 to Aug. 31	Aug. 24
Starling Camp-meeting (annual), Aug. 24 to Aug. 29	Aug. 24
Martha's Vineyard Camp-meeting begins, Aug. 24	Aug. 24
Northampton Camp-meeting, Aug. 24 to Aug. 29	Aug. 24
East Machias Camp-meeting, Aug. 24 to Aug. 29	Aug. 24
Epsom, N. H., Camp-meeting, Aug. 24 to Aug. 29	Aug. 24
East Livermore Camp-meeting, Aug. 24 to Aug. 29	Aug. 24
East Poland Camp-meeting, Aug. 24 to Aug. 31	Aug. 24
Williamantic Camp-meeting, Aug. 29 to Sept. 4	Aug. 29
Hodgeson Camp-meeting, Sept. 8 to 14	Sept. 8
Ason Camp-meeting, Sept. 14 to 19	Sept. 14

ZION'S HERALD.

THURSDAY, JULY 9, 1874.

OUR ACADEMIES.

Our readers must be patient as to the space, in these days, devoted to our schools of learning. This is their hour. They are upon exhibition this month, and they crave a larger audience than those that visit their halls or listen to their chosen orators during their anniversaries. They call upon the press to give volume to their voices, and to bestow special consideration upon the important work they are performing.

The colleges naturally attract the chief attention. They close the academic round of studies for the youth, and graduate their students into professional schools, or into an active business life. It is the great era in the life of our young men. They have already reached so much intellectual maturity as to render their graduating exercises a source of entertainment, in themselves, as well as prophetic intimations of their future to their friends.

Only a small proportion, however, of our young people—a much more limited number of our young women—pursue a full collegiate course. The great body of our youth who continue their studies beyond the opportunities of the public school, complete them at the academy. Only a small number—twelve or fifteen, in an institution averaging three hundred in attendance—annually pass on to the advanced classes of the college. The great body of students spend three or four years in these practical high schools, and then go out into their appointed spheres of service for life. The academies measure the highest form of educational preparation for the majority of our youth who may be said to have anything of a normal intellectual training. They are the hope and strength of the Church. They have already created that general average of intelligence among our people which occasions the growing demand for a thoroughly educated, as well as devoted ministry, and form the substantial material out of which comes the great body of our ministers; colleges and theological seminaries being unable to offer but the most meager supply, as to numbers, for the additional annual demand for ministers required in a Church covering so vast a field, and blessed with so constant and rapid a growth.

No one familiar with the history of the Methodist Episcopal Church in New England, can fail to be impressed with the manifest elevating influence of her academies upon the membership and ministry. With an extraordinary clearness of vision as to the important relation their schools were to hold to the progress of the denomination, the venerable ministers of a half century ago, with irresistible enthusiasm, and as wonderful self-denial, planned and started these valuable higher Christian schools. Many of them lived long enough to see gathered the first fruits of a perennial harvest. If their successors only emulated their zeal in this direction, pressing the larger endowment of these institutions, and, what is of still more importance, urging upon our families, by earnest and repeated counsels, the duty and the delight of securing a generous intellectual training, we should have no struggling academies and no-nuocu-

pling rooms within their walls.

The whole property is richly worth \$110,000, and is in a fine condition. The provisions of the institution are equal to the instruction and board of two or three hundred pupils at the same time. An good faculty of gentlemen and ladies has been gathered. Some changes, arising out of the lamented absence of Prof. Brush, who is to pursue his studies for two years in Heidelberg, Germany, and other circumstances, may occur next term, but the high grades of tact and scholarship which the Seminary has heretofore enjoyed will be kept up.

Leaving the dust and heat of Boston on the memorable sweltering Monday afternoon, June 29, the change—the next morning, at 5 o'clock A. M., as we swept around the curve by the side of the lively little river, and rushed into the very heart of Montpelier, stepping out of the car right in front of the imposing State House just as the sun was rising over the hills, and the air delightfully cool—was refreshing in the extreme.

and ambition for study are wonderfully aroused by it in the hearts of young persons. Scores that have entered, for a term or two, the classes of these academies, without any very definite purpose, drawn by the persuasion of companions, have gradually found awakened within them an unquenchable desire after knowledge, and an ambition to reach the higher rounds of a liberal education.

Even above all this is the powerful moral influence which pervades all these halls, established under the auspices of religion. Although these schools are entirely unsectarian as to their pronounced ecclesiastical basis, they are decidedly religious in their influence over pupils. A constant, healthy glow of spiritual fervor pervades them. The social and public services are rendered peculiarly attractive to young people, and not a session passes without concessions being made to the Christian Church. The religious statistics of these New England academies, such as Kent's Hill, old Newbury, and older Wilbraham, if they could be truly unfolded before the Church, would make a profound impression, and awaken a fresh enthusiasm in their behalf.

The great want at this hour is an adequate apprehension of the responsibility of parents to bestow the best possible education upon their children, and to secure for them in its acquisition the best moral and religious influences. It is a proper theme for the pulpit, in addressing both to parents and children. It is doubtful if any act of a pastor would be attended with wider and better results to the world, the Church, and the individual, than a successful effort to send a young man or woman to one of our academies.

As protracted religious services are intermitted somewhat during the next three months, this period might be most appropriately consecrated to this work of setting forth the value and importance of a Christian education, and in personal efforts to induce young persons to enter some one of our seminaries. He is not worthy to be a teacher in Israel who overlooks this vital portion of his pastoral work. We know of one minister, at least, who first inspired several young men to enter upon a course of study by calling them to his own library several times each week, and bestowing upon them gratuitously the best instruction he was capable (himself a fine scholar) of giving. One of the most grateful recollections of the writer of this editorial, is the invitation he gave a young man of much promise, as developed in a Sunday-school exercise (then youth then a boy of very limited schooling, and already earning his living as a clerk), to bring to his study a Latin grammar, and commence an education for a higher life. He is now a Christian Son, respited both for his probity and ability. The starting of that young man was, in some respects, the best act of the two years' labor in the city of this young man's residence.

SEMINARY HILL, MONTPELIER.

For thirty-six years the Academy at Weymouth, Vt., so successful, and so endeared to thousands of young persons, of both sexes, who will never forget its quiet intervals, its plain old buildings, nor its admirable roll of instructors, living and dead, continued to do its good work for its students, drawn both from New Hampshire and Vermont. The latter portion of the time, the new academic school established by the former State, and other educational enterprises, began to affect somewhat seriously its numbers. It was deemed advisable to bring the school nearer the heart of the State of Vermont, from whence its support was chiefly derived. Favorable promises and offers were made at the capital of the State, and finally, six years ago, upon a broad, high plateau, far above the steeples of the churches, in this charming country metropolis, overlooking the State House, the valley of the Winooski, the rolling country with its peaks and forests, far away to the highest summits of the Green Mountains, where the air is always pure and bracing, the foundations of a new school were laid, and one of the finest, truly academic buildings in the land was constructed. Boarding hall, club houses, and professors' houses surround the broad, open campus. There are still wonderful opportunities for embellishment, for tree setting and landscape-gardening, when the funds of the institution will permit aesthetics to be illustrated in the grounds around the institution, as well as in the fine art room that forms such an attraction to the visitor, where the handiwork of the pupils adorns its walls.

The whole property is richly worth \$110,000, and is in a fine condition. The provisions of the institution are equal to the instruction and board of two or three hundred pupils at the same time. An good faculty of gentlemen and ladies has been gathered. Some changes, arising out of the lamented absence of Prof. Brush, who is to pursue his studies for two years in Heidelberg, Germany, and other circumstances, may occur next term, but the high grades of tact and scholarship which the Seminary has heretofore enjoyed will be kept up.

Leaving the dust and heat of Boston on the memorable sweltering Monday afternoon, June 29, the change—the next morning, at 5 o'clock A. M., as we swept around the curve by the side of the lively little river, and rushed into the very heart of Montpelier, stepping out of the car right in front of the imposing State House just as the sun was rising over the hills, and the air delightfully cool—was refreshing in the extreme.

The hill of science to the Seminary is indeed a hill of difficulty, especially in wet weather; but it is good exercise for students to climb it, and when once surmounted, the vision in every direction is an ample reward. We would not, however, leave a wrong impression. We did not personally climb the Seminary Hill. A representative Vermont girl, the President of the "Esthetic Society," with grace all the more charming because natural, received us at the hotel in a church, and conducted us to the scene of our examinations and literary services; and we may as well add here, that no speaker could receive more delicate or inspiring attention than this same "Esthetic Society" of young ladies gave to their chosen speaker for the evening. What may ever have been their personal sentiments as to his performances, they did not permit him to carry away one unpleasant recollection of the occasion.

We passed the day in company with the examining committee, and have rarely heard better recitations than were made in several of the classes. In every department we noticed the most exacting drilling on the part of the faculty. In the classics, in French, in the principal's logic class, in constitutional history under the preceptress (Miss Whipple), and in Prof. Brush's classes we were permitted to enjoy some particularly fine illustrations of exact scholarship. We then come societies for young mechanics, Catholic workmen's associations, and finally a series for the care and support of male and female servants in domestic occupations. Having exhausted the cities, these combinations extend to the rural districts, and form an extensive group of peasants' associations, which contain a great many members, and actually run several from a correspondent.

The incumbence upon this fine property is not heavy, and can be managed without great inconvenience, if there is a generous and general effort on the part of the ministers of Vermont. A more noble exhibition of unselfish giving we never saw, than in a Conference subscription for this school two years ago. But something besides money, and more important than money, is now needed. Students must be sent to these beautiful halls. This is the great want of the Academy. It has not one half as many as it could instruct, without any addition to its faculty. We then come societies for young mechanics, Catholic workmen's associations, and finally a series for the care and support of male and female servants in domestic occupations. Having exhausted the cities, these combinations extend to the rural districts, and form an extensive group of peasants' associations, which contain a great many members, and actually run several from a correspondent.

And then, again, there are associations for special purposes, such as building associations, in what is called a Catholic-social sense, in contradistinction to combinations among the ordinary Socialists, so-called. These are denominational. Christian-social Leagues, and make it their business to discuss all social questions in a Catholic sense, and under Catholic influences. It naturally costs heavily to keep all this machinery running, and this is largely borne by the wealthy classes, the nobles and the clergy, who not only support them, but also control a wide-spread and well-organized press, which exerts a great influence and keeps up a very active life.

Thus the social element throughout Germany is largely directed by the extremes; the red and the black internationalists meet; they seldom coalesce, except on the common ground of rebellion to law and order, and the moment they happen to gain a victory by consolidating they again separate, for the Catholic Church, as such, has no sympathy with the regular internationalists, who crush all religious sentiment in the minds of their followers. All these combinations are now being used as instruments of power against the government, are rapidly assuming a political character, and they are of course used to strengthen the clerical and Ultramontane party in its strife with the government. They are now busy in extending their line of battle into the Protestant portions of Germany, and in their agitation have threatened to be even more dangerous than the democratic socialists. Some of the most astute statesmen of the hour are now endeavoring to bring these two extremes into conflict, that they may weaken each other; but the State has in them both very dangerous antagonists.

J. C. W. Cox, the principal of this school, is a graduate of Wesleyan, and an honor to its Alma Mater. He is almost too good a preacher for a president, but is doubtless too valuable a president to be permitted to constantly occupy the pulpit. His present pastoral care is indeed the widest and most delicate in the Conference.

We speak earnestly for a great addition of students to this ancient and now translated Seminary. Vermont must cherish her favorite child.

UNITING FOR THE BATTLE.

The bishoprics vacated by the death of the rebellious incumbent in various Prussian dioceses, are now causing the government considerable embarrassment. The last three days of the recent Prussian Parliament were consumed in bitter discussions regarding the means of filling the vacated places, and the Ultramontane party in its strife with the government has afforded the attention of our Churches, and impressed them with the idea that this is to be one of our great annual "feasts of tabernacles." No other meeting in New England, in its incipiency, has afforded so many attractive features. Among these features we may here refer to the beauty of situation, the recently released cables that they are to be held in the vicinity of the State House, and the proximity to large centres of population, the accommodations for travel, and the fitting up of the grounds by the Camp-meeting Association.

The locality is unsurpassed for healthfulness, beauty, cheerfulness of aspect, and accessibility. Situated in the centre of a delightful rural section, on a gentle swell of hard, sandy land, crowned with a young growth of maple and oak, the camp enjoys a beautiful outlook in all directions. On the north the ground swells into the abrupt yet harmonious proportions of Mount Wait, a sort of natural watch-tower and observatory, overlooking the whole region, and girdled about with green meadows and fields threaded by the windings of the Sudbury River and the streams of the Boston Water Company. On the south it slopes down to the shores of a crystal lake, one of the most picturesque and charming sheets of water in the State, adapted both for bathing and boating, for which conveniences are being secured. The nature of the soil and the openness of the grove insure the dweller in tent or cot against mud and dampness. The heaviest rain-fall soon flows off the rolling

ground, or is absorbed in the soil. The place is central between Boston, Worcester, Providence, Fall River, New Bedford, Lowell and Fitchburg, with which there is direct and frequent communication by rail. The distances from these centres are slight. Boston is 21, Worcester 24, Lowell 28, Taunton 32, Providence 40, and Fitchburg 57 miles away. The meeting is located on the Boston, Clinton and Fitchburg road, near its junction with the various roads to all these cities. An elegant depot has been erected near the grounds, with trains connecting with the other roads. The facilities for marketing, horses and carriages in his enlarged stable, are excellent accommodations—in short, makes it the especial business of himself and son to oblige people.

The Committee have not yet decided upon the caterer arrangements, and it is quite possible that, instead of "farming" it out, they may revive the plan with which this meeting was inaugurated, viz: to do it under their own immediate auspices. Certainly there never has been afforded such complete satisfaction as when Geo. N. Noyes, esq., was the agent of the Association, and son to oblige people.

At this early stage in the history of the enterprise, the preparations on the ground are of course incomplete.

The great natural facilities, however, are fully appreciated by the directors, who have broad and comprehensive plans for the improvement of the grounds. All that is needed is time and means to fit this order the wide world over.

Another class of associations seeks to include all the working men in Catholic countries. The Journeyman Mechanics' Association now numbers nearly one hundred thousand members, to which are added, as branches, masters' and apprentices' associations, and a whole list of co-operative societies, and others of a semi-financial character.

Then come societies for young mechanics, Catholic workmen's associations, and finally a series for the care and support of male and female servants in domestic occupations. Having exhausted the cities, these combinations extend to the rural districts, and form an extensive group of peasants' associations, which contain a great many members, and actually run several from a correspondent.

Beyond the auditorium the ground is cut into tent and cottage lots. About thirty societies are already there, and others are hastening in, as they now enjoy an admirable opportunity to select their positions, which of course will be forfeited when the places are taken.

For cottage building there can be no more delightful spot, with the landscape so varied and broken by hill and ravine, and with views of forest, field and lake so enchanting and and comfortable sittings.

As a place of public worship it enjoys rare advantages, in the ease with which any speaker can be heard by the audience, even in the remote edge, and in the use of an ample canopy, open and airy, by which a couple of thousand people can be shielded from sun and rain, thus precluding the liability of the interruption of the meeting by storms. Every service can be reckoned upon, and the audience enjoy dry and comfortable sittings.

With every added year it is anticipated that the meetings in this place will grow in interest and in favor with the people who attend them.

Mr. Rankin runs his splendid teams to every morning train, to accommodate those doing business in Boston, and takes special pleasure in providing people either with transporation, entertainment at his home, or the cars of their horses and carriages in his enlarged stable.

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on that is now before us. Dr. Hamlin, a known surgeon, has mortem examinations of that of the Tribune of July 1, 1874, appear, contrary to what is now known. The church is a divine institution. The Sunday-school is not. When, therefore, the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the church, and not the school."

The marked events of the present year, brought into fresh notice by the return of the painful occasion of it, was the opening of the Brooklyn Council, called to consider the action of Plymouth Church in relation to the withdrawal of one of its members after charges had been made against him. Involving, in the controversy does, the fundamental principles of Congregationalism, and its ability to discipline its membership and secure the purity of its body, the remarkably able and extended discussions of this council are of permanent interest. Woodworth and Graham of New York, have therefore done a good service in publishing, in a handsome form, a photographic report of the proceedings and the result of Council, with the letters and papers involved in the progress of the preliminary movements. It will be a valuable book for reference. It forms an octavo of 250 pages.

The *Helping Hand* is proffered to us from East Weymouth, in the form of a well-printed and illustrated little sheet. It is edited and published by Rev. S. L. Gracey, pastor of the Methodist Episcopal Church. The copy sent to us is No. 1; but there is no indication when No. 2 will make its appearance. It is a good advertising medium, of which the best firms in the vicinity avail themselves; it is also an excellent and varied religious tract, and a full directory of Church services. It has an accomplished and appreciative editor, who has the excellent sense to recommend generously ZION'S HERALD to its readers.

Among the delightful and healthful recreations during the summer heats, is the Santiacum of Dr. Charles A. Perry, long known as a local preacher of the Methodist Episcopal Church. He has erected a comfortable boarding house near Lock's Village, Franklin County, Mass., beside a remarkable mineral spring, which has been found by trial to be specially beneficial to scrofulous patients and those afflicted with kidney disease. Whatever may be the virtue of the springs, every intelligent physician in the country would have no hesitation in recommending the wholesome, bracing mountain air. Mount Mineral Springs will afford a charming retreat from the heat and dust of the city, the finest mountain scenery, medicated waters, the best country boardings, and moderate prices. Address the Doctor as above, and all details will be at once given by him.

We hope none of our readers at all musically inclined will forget the Normal Musical Institute to be held at E. Greenwich, R. I., to commence the 14th inst., and continue five weeks. The opportunity it will afford of employing the instructions of the best masters of the day, for the astonishingly low figure of \$20 for the term, with board at the low price of \$4 per week, is too rare an opportunity to be foregone. Any one can obtain circulars giving full particulars, or Dr. T. J. Weston, and our denominational friends the presence and absence will long be at

note that this is the time for sowing, of facts, arguments, in awaking a wide interest in the conservative money. The volume itself, an encyclopaedia to Dea. Sheldan, and seed of the king.

Wesleyan Association NORTON NEWS: In the death of Mr. Norton, for the last twenty years a valuable and faithful member of our Association, and an exemplary and consistent Christian, and our denominational friends the presence and absence will long be at

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The Cincinnati opens their fifth Industrial Exposition August 3, to continue through the month. The Board of Commissioners publish in the most generous manner full and illustrated catalogues of the various branches of the mechanical arts to be represented at the forthcoming fair, and the premiums to be awarded. Copies can be obtained by addressing W. P. Anderson, Secretary of the Board, Cincinnati, Ohio.

We are glad to learn that our old friend and conference fellow-laborer, Rev. H. C. Dunham, of the American Peace Society, accompanied by his son, Mr. C. W. Dunham, sailed from New York on the 4th inst., on a brief European tour. We wish them a pleasant journey and safe return.

Rev. D. Rutledge reports, at the close of his work in New England in the interest of the Freedmen's Aid Society, that the annual collection, as far as it has been taken in, is in advance of last year. It is very desirable that this collection should be taken in all the Churches early in the year, and the money forwarded to J. P. Magee.

Since the attention of subscribers has been called to the figures on their papers, we have written, expressing great surprise that they do not indicate what they had to pay, upon the maturity of the birth of Father, the venerable patriarch of our country. He now enters upon his centenary with remarkable vigor for his age. Quite a company gathered together, and made an extended and historical and congratulatory visit to his old friend and master, Bishop Asbury. He is in the ministry for life, and like the Apostle Paul, he has dedicated his life to the service of God, and in quiet retirement, and in quiet enjoyment of the gospel, and in love one another."

The quarterly volume of *The Living Age*, embracing April, May and June, is now ready for delivery. It is a handsome volume, filled with the happiest selections from the periodical press of Europe. It has no superior in this country, and hardly a competitor in its long cultivated field.

The *Graphic* Company of New York are now issuing *Hearth and Home*, with fine illustrations, and a well sustained letter-press, as to editorial and contributed matter. It is an excellent and attractive pictorial sheet, and will bear its welcome with itself into the family circle.

Our thanks are due, and are here proffered to Rev. J. H. McCarty, D. D., of the Board of Visitors of Michigan University, for a copy of the valuable Calendar of the institution for the year 1873-4.

C. Edward Bond, Ticket Agent for Central Vermont Railroad, 65 Washington Street, has issued a very convenient Handbook for summer excursionists over the Central Vermont Road. Routes, price and accommodations are given with sufficient detail, and from the latest examinations.

On eighth page see advertisement of Broth-er Willett, in relation to fares to Martha's Vineyard Camp-meeting.

The Sunday-school may be made a most useful auxiliary in training the children of the church, but it must be only an auxiliary. At the present day there is danger lest it furnish an excuse for the neglect of more important duties. The public worship of the church is a divine institution. The Sunday-school is not. When, therefore, the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the church, and not the school."

The following officers were chosen: Col. Thomas Aspinwall of Boston, president; Hon. Charles Hudson of Lexington, vice-president; John J. Prescott of Boston, secretary and treasurer; Rev. John Holbrook, Col. Henry Little, Wm. A. Parker, Wm. Goodwin and Capt. John Howe, executive committee. A resolution of sympathy with the family of the deceased secretary, Mr. L. T. Prescott, was passed. The ages of the veterans present range between seventy-seven and eighty-seven years.

VETERANS OF THE WAR OF 1812.—The annual gathering of the Veterans of the War of 1812 took place on the 4th inst., at Mechanics' Hall, Bedford Street, in this city. In the absence of our President, Colonel Thomas Aspinwall, Hon. Charles Hudson of Lexington, presided, and Wm. Goodwin, esq., of Chelsea, acted as Secretary in place of Levi T. Prescott, deceased. Fourteen members only were present. Col. Henry Little of Boston, and Elijah Brown of Lexington, were admitted to membership.

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NOTES FROM THE CHURCHES.

Massachusetts.

Martha's Vineyard.—To a yearly visitor here when the cottages and tents are occupied and the lawns and avenues peopled with residents, it seems almost dreary to see so few signs of life. True, on Trinity Park we see the open door at the cottage of Hon. W. B. Lawton, the new agent, and this naturally leads to the mind of our reader. We speak of the crowds of yearly visitors, of the vast congregation occupying the tabernacle, and the great church of sacred song filling the air with melody, and of imagination we hear the echoing footsteps of the multitude to come, and the busy hum of conversation; but the only sound that is reality greets our ear is the whisper of the breezes among the tree-tops, or the voice of some lone robin who, like us, is longing for company.

Portland Items.—A union fair-feast was held at Congress Street Methodist Episcopal Church last Sabbath forenoon. The Portland Methodist Churches are enjoying prosperity. Five were at the altar at the Chestnut Street Church last Sunday evening, seeking Christ.

Rev. A. Turner, of Maryland Ridge, has baptized nine since Conference, and one has recently been converted and united with the class. One week ago last Sabbath six young men gave themselves to God under covenant of baptism. The church was crowded, and the directors have made a wise choice.

The improved appearance of Trinity Park attracts special attention. Its former barren condition has given place to a beautiful lawn over which the arms of the oaks protect it from the intense rays of the sun. Domestic Square, Clinton Avenue, County Street Park, and many other parts of the grounds of Prout's "almost" their personal property, showing that the words were spoken contemptuously, and not ingeniously; that they were a sneer, and not an expression of conviction. Prof. Gardiner has an excellent paper on the Unity of our Lord's Discourses; Dr. Thomas Hill treats upon the Natural Foundations of Theology; Dr. Dogwood upon Rothe's Ministry in Rome; an elaborate grammatical discussion follows, by Prof. Mowbray; a sketch of Edmund Burke, by the late Prof. Shepard; a German translation of the June Day in Jerusalem; Baptism of Infants and their Church Membership, by Rev. G. F. Wright; and notices of recent publications.

C. Edwards Lester sends out the first number of a monthly serial, to be continued for one year, entitled, "Our First Hundred Years—The Life of the Republic of the United States of America." The work is published in four parts in good type, and will be illustrated. The first number has an engraved likeness of the author. It is published by the United States Publishing Co., 114 University Place, N. Y. Mr. Lester has devoted his life wholly to literary pursuits. In "Glory and Shame of England," his striking treatment of facts, his forcible and powerful style, awakened much interest on its publication, thirty years ago. Mr. Lester's late work on Charles Sumner has also been very favorably received. The present work is timely, coming as it does, at the end of the century, and will be a great and interesting resume of the eventful life of our Republic during these first years of its history. The first number opens with a good promise, and will command a wide audience.

The *Contemporary Review* for June, J. B. Lippincott & Co., Philadelphia, opens with another fine paper from Mr. Gladstone upon his favorite theme, "Homer's place in History, and presents, in course, Secularism and Mr. Maurice's Theology; a second paper from W. R. Greg, on "Roads Afield," in which he contrasts his pianoforte forebodings with this time propounding the decline of the mechanical industries of Great Britain; Lord Littleton writes on Undogmatic and Unsectarian Teaching; there is a paper on the Basis of Chemistry; a Review of Lord Lytton's Fables in Song; a discussion of Structures, a paper by Prof. Tindall, and a discussion of Christianity and Anti-Christianity by Archbishop Manning.

Old and New has its usual variety, with its characteristic regard for the topic of the hour, giving special prominence to subjects relating to the schools and education. Dr. James Martineau has an able paper on the Protestant Theory of Authority. G. W. Powers writes on Technical Education, Ben Bolt on French and German Schools, the editor upon Education for the Civil Service; and he also discusses the failure of our educational progress growing out of our teachers, and the best means of securing a competitive test of scholarship in our different institutions.

Scribner continues its illustrated papers by Edward King on The Great South, in this number giving Notes on Missouri. Jules Verne's "Mysterious Island" discloses its growing marvels, Prof. Hart has an interesting essay, which is illustrated on The Shakespeare Death Mask. An Orthodox minister writes somewhat tentatively upon The Final Recovery of Lost Men, R. H. Stoddard has an interesting paper upon Some British Authors. Miss Tracton holds her readers to her story of Katherine Earle. The editorial chapters are, as usual, fresh, varied, and of great interest.

Resolved, That so far as we may be able we will give Lieut. Gov. Talbot our moral support and hearty sympathy in his many and dignified conduct, praying that he may be divinely sustained in the same.

3. That a copy of these resolutions be sent to Lieut. Gov. Talbot, signed by the President and Secretary of the Lynn District Conference.

Also the following resolutions:—

As the history of our beloved Zion gives evidence that camp-meetings, judiciously conducted, have been promotive of God's glory in the salvation of precious souls and the strengthening of believers, therefore,

Resolved, That if our Presiding Elder shall appoint a day of fasting and prayer for God's special blessing upon our approaching camp-meeting at Hamilton, we will endeavor to observe the day, and induce our people to do the same.

2. That so far as we may be able we will give Lieut. Gov. Talbot our moral support and hearty sympathy in his many and dignified conduct, praying that he may be divinely sustained in the same.

3. That we will induce as many of our people as we can to attend the meeting for the entire week.

Rocheby Julius Henri Browne, a very extended and excellent scientific miscellany, with notices of current literature and gossip.

The *Atlantic Monthly* for July opens with a delightful, characteristic, sketchy story, by W. D. Howells. Brete Harte has a fine poem, as also Joaquin Miller. F. B. Sanborn writes intelligently, with a wealth of carefully collected facts at hand, upon Journalism. Robert Dale Owen gives another chapter of biography. W. J. Stillman has a good paper upon English and Dutch Schools of Design. William Wood writes upon Scotch Banking. George Cary Eggers has a second paper, equally interesting with the first, upon the men who composed the late rebel army. The Book Notes are discriminating and critical; the Educational Notes suggestive—the reference to Boston University is generous.

Maine.

South Paris.—The Lord is still remunerating in mercy the people of this charge. Frequent additions to those who have already sought Christ gladden the hearts of the faithful in labors and prayers. God is with us in all our Sabbath and weekly means of grace. Nineteen received Christian baptism June 28th, and the grace of God is magnified in the continued faithfulness of those who are young in Christian experience, but "strong in the Lord, and in the power of His might." Operations have already commenced upon the church, which is being raised for the construction of a vestry. The audience room is to be remodeled and improved, and we hope to be ready to welcome the first District Conference ever appointed or held on Gardner District soon after the Poland Camp Meeting. Brother William Deering, well known among the followers of Christ in Maine and elsewhere, as a generous supporter of every good cause, and whose parents reside in this village, has kindly consented to furnish half of the funds required in the repairs of the church, construction of vestry, etc. Our Sabbath-school is enjoying much prosperity under the efficient superintendence of Brother S. Stowe, and the faithful assistance of Christian teachers, whose hearts, as well as minds, are engaged in the work. Five from one class have experienced religion during the past year. Our meetings are well sustained, and we are praying and believing that the blessed Savior will make His truth still more effective, that it may prove the power of God unto salvation in the case of many who have hitherto stood the approaches of divine grace. Brethren, pray for us.

The Parsons has been repainted outside, and the church is being re-furnished by the ladies with new chairs, table, and pulpit cushions. We have also a new Bible, the gift of Mr. S. S. Scranton, of Hartford. The Sabbath-school has laid aside the old style question books, and adopted the Lesson Leaf and Journal. The library has been overhauled, and over \$40 worth of new books added, and the entire list catalogued.

A revival commenced at almost the first of the Conference year. At first it was manifested by the Church members finding an improved experience; afterward, through the prayers of Christians and the providence of God in taking by death a much loved young man, several were deeply convinced of the need of a Saviour. Since then the work has moved steadily on, until about fifteen have found Christ, the most of them for the first time. Eleven have joined the class, and eight of these, all young ladies, were baptized June 28. None can realize the work the Lord has done here, but those acquainted with the circumstances. To God be everlasting praise.

In the State Street Congregational Church there were five baptisms of children last Sabbath. In Williston Chapel even children were baptized. At the High School 123 pupils graduated have been admitted at the late examination.

The temperature movement here is still progressing. The Union temperature prayer meetings are very interesting. The last was held at the Swedeborg Chapel, presided over by Dr. Shaylor, of the 1st Baptist Church.

Miss Armstrong, of England gave an interesting temperance lecture in the Chestnut Street Church last Thursday evening.

An interesting meeting was held in the Allen Mission Chapel last Sunday evening. After preaching by Miss Gifford, a Friend, twelve persons came forward to the altar seeking Christ.

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A revival commenced at almost the first of the Conference year. At first it was manifested by the Church members finding an improved experience; afterward, through the prayers of Christians and the providence of God in taking by death a much loved young man, several were deeply convinced of the need of a Saviour. Since then the work has moved steadily on, until about fifteen have found Christ, the most of them for the first time. Eleven have joined the class, and eight of these, all young ladies, were baptized June 28. None can realize the work the Lord has done here, but those acquainted with the circumstances. To God be everlasting praise.

In the State Street Congregational Church there were five baptisms of children last Sabbath. In Williston Chapel even children were baptized. At the High School 123 pupils graduated have been admitted at the late examination.

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THE SUNDAY SCHOOL.

Third Quarter.

Sunday, July 19.

Lesson III. Mark I. 38-45.

By REV. D. C. KNOWLES.

THE LEPER HEALED.

38 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out evil spirits.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to baffle abroad the master, insomuch that Jesus could no more openly enter the city, but was without in desert places; and they came to him from every quarter.

After the miracle performed in the synagogue, Christ was pressed by the multitude, seeking relief for their friends from devils and disease, and He healed many. Before the dawn of the following day He departed into a solitary place, that He might engage in prayer. But there was no repose for Him, as there is no rest now for the recognized friends of suffering humanity. The excited multitude thronged him again, seeking the exercise of the same healing power. When told that the human tide was setting in toward Him, He replied, in the opening words of the lesson, "Let us go into the next towns, that I may preach there also." The message and ministry of Jesus were not to be located. He declared himself in favor of the itinerancy. He might have had large, admiring and increasing congregations in Capernaum for the three years of His ministry, but his mission forbade His preaching to any one community. He sought with His voice all hearts, and distributed justly spiritual opportunities.

This lesson is a record of the healing of a leper, and is declared to have been performed just after the Sermon on the Mount had been delivered (Matthew viii. 1-4). Leprosy is a disease especially prevalent in Palestine and adjacent countries. This loathsome malady originates in the impurities of the blood caused by the violations of the laws of health, and manifests itself in four varieties, one of which, known as the white leprosy, was peculiarly prevalent among the Hebrews. The disease commences in a skin-eruption, forming thin white scales over the parts affected, which increase in size and thickness until the *leprosy is cured*. In course of time, if the disease progresses, the limbs and parts decay, fall off, and the body dissolves until death terminates the dreadful malady. It is generally regarded as incurable by human power and skill, though it sometimes passes away in the ordinary course of nature. It is not in the least contagious, being transmitted by birth rather than contact. The leper was not excluded from society because of the public peril, but because of the moral lessons such a separation would convey. These excluded lepers were accustomed to herd together, and it was no uncommon sight to see a band of these unfortunate at the gates of an Eastern city, forming a community of outcasts sad to look upon (2 Kings vii. 3). Especial attention seems to have been given to this disease in the Levitical law, for the religious lessons thus imparted. The burdensome ceremonial of the law were doubtless the outward and tangible expression of the nature and consequences of a far worse malady, that has its seat deep in the human soul. Leprosy was especially fitted to illustrate and symbolize the pollution of sin. The parallels are striking. It was transmitted with birth — was deep within, in the secret fountains of the life — latent, yet ever present, ready to spring to the surface and show its hideousness — unclean, loathsome in its manifestations — incurable by human skill, slow in its action, yet surely working death. It is profoundly suggestive of the subtle nature of sin, in that the child with leprosy blood is often the fairest flower of the family, with rosy cheeks and brilliant eyes. Yet out of all this natural beauty springs the foul disorder — a fitting symbol of the native corruption of the secret sources of the spiritual life, while the outward conduct is manifesting all the graces and excellencies of a beautiful morality. It is also an expressive symbol of the final consequences of sin, showing that mortal defilement will surely be excluded from the presence of the pure (Rev. xxi. 27, Eph. v. 5).

And there came a leper to him. This was a bold act. Lepers were not allowed to come near the person of the pure (Lev. xiii. 45, 46). But this man dares to thrust himself even at the feet of immaculate health. Two spiritual forces induced him to do it — along for purity, with conscious inability to secure it by any human agency, and a living faith in the power and sympathy of Jesus. The first force drove, the second drew him to the Saviour's feet — beautifully emblematic of the efficient activity of the Law and the Cross (St. John xii. 32). His faith in Christ's ability is set forth in his own words: "If thou wilt, thou canst make me clean." His faith in His willingness is shown in the act of coming. All this seems very plain and simple, but it is

only the simplicity of the way of salvation.

Put forth His hand and touched him.

The ceremonial law prohibited the touching of a leper. Some have said that Christ did this to show His contempt for the law, but this is inconsistent with His whole ministry. A better explanation is, that He thus proved His power to touch pollution without being polluted. The ceremonial prohibition was doubtless given to teach us to beware of coming in contact with sin, lest we be contaminated by it (2 Cor. vi. 17). There is no safety in touching this world's wickedness, unless under the same conditions in which Christ touched it, namely, in the fullness of the Spirit, and with the deliberate purpose of casting it out. Evil associations will never delude those who bravely antagonize the evil. Passive acquiescence during contact inevitably leaves a polluting stain. Antagonism to sin is the condition of purity.

Immediately the leprosy departed.

Gradually in destroying sin is not God's method. The consequences of sin may disappear slowly; but sin, as a ruling principle, a spiritual malady, ought to disappear at the first touch of Christ. If it does not, our faith is at fault, and not any halfway policy of Heaven. This leper was immediately cleansed; the disease was eradicated, and the blood made pure. The power that did that can purg a soul completely, and at once, of the principle of sin. Certain evil consequences may always follow, such as ignorance, loss of development, etc., just as certain losses were incurred by this leper from the previous illness; but the spiritual malady, as such, may be wholly cured, and that at once.

Set thou saying nothing to any man — a wise precaution, under the circumstances. These temporal blessings were so highly appreciated, and there were so many who wanted these earthly things, that Christ was in danger of being impeded in His higher spiritual ministry if everyone went far and wide, proclaiming His physical benefits. Verses forty-five sets forth the embarrassments that resulted from the leper's visit; but the spiritual malady, as such, may be wholly cured, and that at once.

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THE HOUSEHOLD.
HINTS TO HOUSEKEEPERS.
NUMBER EIGHT.
BY MRS. T. B. BARRINGER.

Wash straw matting in salt and water, to preserve its freshness; and be careful to sweep it the way the straws run—not lengthwise. In buying it, get that which feels firm. There is as much difference in its quality as in carpeting. It is an excellent plan, if one can afford it, to lay it on all the floors in the summer time; then when cold weather comes put your carpets over it.

The old-fashioned foot-mat, made of rags braided in three strands, is going out of existence, with our grandmothers; but it should not, for rags which would otherwise be of no use can be utilized in no other way, and the mats, if due regard is paid to the mixture of the colors, are pretty, and will last for years, provided they are sewed together with double carpet thread. The very oldest rags, such as flannel underskirts, worn-out balmoral skirts, and so on, can be cut good width (say a finger wide), and braided into a mat for the kitchen. If you want one to lay before the bed or bureaux, make the strands narrower, and commence it by sewing a bright-colored broad around and around until you have it as large as a dinner-plate, then put a black ring, or several, then some white, and so on until you have it as large as you wish. To vary it, put a bright piece of oil-cloth for the centre, sewing the braids to it; or a little square of carpet, sewing the braids on so as to make it round, unless you prefer it square.

An easy way to make a fancy cushion, is to cover it with scarlet flannel or worsted (sew little pieces together, if you have none large enough), and then put some thin white lace over it, finishing the edge with either quilled ribbon or edging.

A nice kind of cheap stirred cake, without eggs, is made of one cup of sugar, one and a half cups sour milk, one cup of cream or a half cup butter, a half teaspoon soda, nutmeg and raisins, three and a half cups flour. If you have no sour milk, use the same quantity of sweet and one teaspoon of cream tartar.

For those who buy their milk, and wish to economize, it can be kept sweet longer by scalding it and then putting in a little pinch of fine salt. A tea-spoon is enough for a large pan full; so you can judge of the quantity necessary.

The health of this dear brother had been variable for many years. Every illness seemed to leave him with a feeble constitution, and less reactionary power. He has several times, during his last pastorate, been near to the gates of death. His final prostration was, in part, the result of constant watching with the sick ones of his own family. In this exhausted condition bilious pneumonia seized him, which in a few days assumed the typhoid form. He was rational most of the time. He looked into the face of death with perfect calmness. He was more than comforted—he was a comforter. To his distressed wife said, half appealingly and half soothingly, "can't you trust Jesus?" Visitors, except myself and the physician, were few and far between. He would send out for me, if he learned I was near. Apologizing for wearing him with my visits, he would remark, "it don't tire me to hear about Jesus, and to hear prayer. I want something spiritual for my soul." On the 23d I called, and going in, asked, "is Jesus precious?" "O, yes!" he replied. "If I am not raised up it cannot be the Lord's will that I should be, there have been so many prayers offered up for me from hearts that are true." And he continued, "so far as I know, my all is on the altar; and I am willing the Lord's will should be done." His faith did not waver for a moment. As his disease progressed he seemed like one standing on a great rock, watching the waves as they dashed against it, with more of enjoyment than of fear.

The next day he died, and was buried, and all, and abounded. The second day before his death I went to his bedside and asked, "is Jesus still the same?" "O, yes!" said he, smiling. I said, "you are very sick to-day. Brother Ryer?" "Yes," said he, "I am going down." Tell the brethren of the Conference to stand at their post, and not be doubtful on skeptical about Jesus Christ; He is all that is left me now." The last word he was able to articulate was in response to Brother Chase, a devoted friend and member of his Church, who asked how it was with him. The reply seemed to be a vindication of his whole Christian life and ministerial career, while to the ear of faith it seemed like an echo coming back from the immortal shore—"SAVED!" To all subsequent questions concerning the prospect, he would answer by a bow of the head, or the heavenward glance.

As the shadows of Tuesday night fled away, he bid adieu to darkness forever, and of the beams of that beautiful morning, in the chariot of God, he went to his reward. The next day, still in the fever, the muscles relaxed, the brain is relieved, and "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." To the prayers and sympathies of God's people, and to the Father of the fatherless, and the widow's God, we commend the deeply afflicted wife and children. His funeral was attended by Rev. Brothers Barrows, Kellogg, Chase, Thurston, and others. Sickness, suffering, and even life is saved by the love of God, and the love of his people, and the wife will not. Keep it by you and let it afford you by its timely use in sudden attacks.

PREPARED BY
DR. J. C. AYER, & CO., Lowell, Mass.
Practical and Analytical Chemists.
SOLD BY ALL DRUGGISTS AND DEALERS
IN MEDICINE.

**SANFORD'S
JAMAICA
GINGER**

THIS elegant preparation is prepared from the true Jamaica Ginger, combined with choice aromatic roots, and is far more superior to every other Extract or Essence of Ginger before the public— all of which are prepared with care.

CHOLERA MORBUS,

Cramps, Pains, Diarrhoea, and Dysentery, are instantly relieved by it. It will render an attack of Cholera impossible, if taken when the symptoms of this dangerous complaint first manifest themselves.

CRAMPS AND PAINS

Whether produced by Indigestion, Improper food, or Disease, it is a powerful remedy, and will remove, exposure to sudden change of temperature, and immediately relieved by it. One ounce added to a gallon of

ICE WATER

And sweetened, forms a mixture which, as a cooling, healthy, and refreshing Summer Beverage has no equal. Barrels of ice-water prepared in this way, will keep for a week, and are as good as when the man who finds it in a substitute for spirits.

It is valuable to the Farmer, Mechanic, and all who are exposed to the heat, as it is cheap as to be within the reach of all; so finely prepared as to be enjoyed by lovers of the choicer liquors.

DYSPEPSIA,

Flatulence, Stomachic Digestion, want of Tone and Activity in the Stomach and Bowels, Oppression after Eating, are sure to be relieved by a single dose taken with each meal.

WILL BE PAID for a bottle of any Extract or Essence of Jamaica Ginger if found to equal it in flavor, purity, and prompt medicinal effect. Largest, Cheapest, and Best. Take no other until you have given it a trial.

WEEKS & POTTER,
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For sale by all Druggists and Dealers in Medicine.

10

DR. ROGERS'

Vegetable Worm Syrup.

A brave man may suff-r-pain, when inflicted upon him, hereditarily; but he

CAN'T SEE HIS CHILD SUFFER.

There is no greater misery, than to see your child, that is accompanied with more indescribable wretchedness of the little sufferers than that produced by worms;

and when the parent fully comprehends the situation, he will not delay a moment in securing the prompt and efficient remedies to insure the safety of the sufferers. This Remedy has been found in 1874; but, arrived at a full maturity, the great harvester has gathered him to enrich the celestial garner.

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